

The Inquirer.

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LONDON, SATURDAY, APRIL 23, 1910.

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, April 24.

LONDON.

Acton, Creffield-road, 11.15, Rev. A. C. HOLDEN, M.A.; 7, Rev. JOHN C. BALLANTYNE.
 Bermondsey, Fort-road, 7, Rev. J. HIPPERSON.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7.
 Brixton, Unitarian Christian Church, Effra-road, 11, Rev. G. C. CRESSEY, D.D.; 7, Mr. PHILIP THOMAS.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. GEORGE CRITCHLEY, B.A.
 Croydon, Free Christian Church, Wellesley-road, 11, Rev. R. P. FARLEY, B.A.; 7, Rev. W. J. JUPP.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. R. K. DAVIS, B.A.
 Finchley (Church End), Wentworth Hall, Ballards-lane, 6.30, Rev. A. C. HOLDEN, M.A.
 Forest Gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Mr. A. STEPHEN NOEL.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. HENRY GOW, B.A.
 Harlesden, Willesden High School, Craven Park, 7, Rev. J. A. PEARSON.
 Highgate-hill Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
 Ilford, High-road, 11 and 7, Rev. W. H. DRUMMOND, B.A.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. W. WOODING, B.A.
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Deptford, Church and Mission, Church-street, 6.30.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, B.A.
 Peckham, Avondale-road, 11 and 6.30, Rev. LAWRENCE CLARE.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Dr. F. W. G. FOAT, D.Litt., M.A.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, P.S.M., Mr. E. CAPLETON; 6.30, Rev. J. F. PARMITER.
 University Hall, Gordon-square, 11.15 and 7, Rev. J. PAGE HOPPS.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TAERANT, B.A.
 Wimbledon, Smaller Worple Hall, Worple-road, 7, Mr. P. W. STANGER.
 Wood Green Unity Church, 11 and 7, Rev. Dr. MUMMERY.
 Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENKINS JONES.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. JOSEPH WOOD.
 BIRMINGHAM, Church of the Messiah, Broad-street, Rev. JOHN WORSLEY AUSTIN, M.A.
 BLACKBURN, King William street, near Sudell Cross, 10.45 and 6.30, Rev. E. W. SEALY, M.A.
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road, South, 11 and 6.30.
 BOLTON, Halliwell-road Free Church, 10.45, Sunday School Sermons, Address by A. PILLING, Esq., Bolton; Afternoon at 3; 6.30, Rev. NEANDER ANDERTON, B.A., of Montrose. Collection for School Funds.

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 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
 CHATHAM, Unitarian Christian Church, Hammond-hill, 11 and 6.30, Rev. JOHN ELLIS.
 CHELMSFORD, Unitarian Church, Legg-street, 6.30, Mr. E. R. Fyson.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
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 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
 DUBLIN, Stephen's Green West, 12, Rev. E. S. HICKS, M.A.
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 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MORETONHAMPTSTEAD, Devon, Cross Chapel, 11 and 3, Rev. A. LANCASTER.
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 NEWPORT, Isle of Wight, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. Dr. CARPENTER.
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 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
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 SHEFFIELD, Upper Chapel, 11, Rev. J. E. JENKINS; 6.30, Rev. J. W. COCK.
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TERRY.—On April 14, at Grove Mount, Pudsey, the wife of Alfred J. Terry, of a son.

DEATH.

TAYLOR.—On April 10, 1910, at Newport, Rhode Island, U.S.A., of pneumonia, Alexander O'Driscoll Taylor, formerly of Belfast, aged 78. (By cable.)

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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* * All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W. Communications for the Business Manager should be sent to 3, Essex-street, Strand, W.C.

NOTES OF THE WEEK.

THE present lull of public interest in the Congo question must not be taken as an indication that it is nearing settlement and the promised reforms are secure. From information that reaches us the situation is still very grave, though there has probably been some improvement. The ceaseless pressure of public opinion is still necessary if the natives are to be saved from the worst forms of commercial exploitation.

* * *

THE current number of the *Anti-Slavery Reporter and Aborigines' Friend* contains a significant article on the subject, in the course of which it says: "We note that German opinion, as represented by Consul Vohsen, writing in the *Koloniale Rundschau*, is to the effect that the proposed reforms cannot be taken seriously, Belgium being a partner in the concessionary companies, and directly interested in the maintenance of the régime." It has been explained that the abolition of forced labour only applies to works of public utility, and that there is at present no question of the abolition of forced labour in other enterprises.

* * *

OUR contemporary also calls attention to the grave rumours of wrong to the natives in the vast rubber growing districts of Peru. This territory has now passed under the control of the Peruvian Amazon Company. It is admitted in some responsible quarters that abuses have taken place, and it is not usual to make admissions of this kind unless the state of affairs is serious.

As *Truth* points out, "The directors of the company must have known, like the rest of mankind, the sort of consequences that follow when the business of rubber-collecting beyond the outskirts of civilisation is conducted by the forced labour of natives left to the mercy of irresponsible slave-drivers." Mr. Wedgwood asked questions on this subject in the House of Commons last month, and we hope that he will continue to press it upon public attention.

* * *

THE letter by Miss M. C. Martineau, which we print to-day, is very timely in its emphasis of the growth of mutual toleration and the encouraging signs of widening sympathies. She reminds us, however, that even Unitarians have learned the lesson of catholicity very slowly, and not without serious lapses into coldness or intolerance towards the heretic and the outsider. No doubt some opportunities of wider fellowship have been lost in the past for this reason. The lesson of it all is, perhaps, that of watchful self-criticism, lest we ourselves should ever be tempted to speak or act in the spirit of the words, "He followeth not with us."

* * *

WE are glad to see that Dr. Forsyth has repudiated any idea of carrying his recent charges against certain Congregationalist ministers to a legal issue. "I hope," he says, "that we should all of us deprecate any appeal to legal force, and to trust deeds as lawyers construe them." When he spoke of the non-observance of trust-deeds at all, he was handling a two-edged weapon, which could with equal justice be turned against himself. His own position can only be justified on the basis of growing experience and the authority of the living society as against the dead hand. But if appeal is made to trust-deeds at all it has to be "as lawyers construe them," word by word, and line by line. That is precisely the difficulty, and it is clearly against

the public interest that many of their obsolete conditions should be revived.

* * *

WE are in these matters all on the side of the open trust, which avoids limiting definitions. The society of the faithful should be left free to grow and to adapt itself to the changing conditions of thought and duty. It is never wise to assign buildings or invested funds for religious purposes on such terms that they may fall by process of law into the hands of a small reactionary minority.

* * *

AT the same time we have no sympathy with the legal purist who regards a trust-deed as a creed imposed upon the minister. The minister's relation is not to a building but to a living society of men and women who desire his teaching and help, and there is no inconsistency in his refusal even to consider the ancient terms on which the property is held. It is true that he may fall a victim to the dead hand, that is one of the ironies of an imperfect world, but if he himself has never professed agreement or taken a vow of obedience, his conscience is void of offence.

* * *

LARGE audiences assemble week by week in St. James's Hall to hear the admirable lectures which are being given under the auspices of the National Committee to Promote the Break-up of the Poor Law, and it is evident that public interest in the problems which are dealt with is growing rapidly. Mr. Philip Snowden, M.P., who took the chair at Mr. Webb's lecture on Monday evening, said he had never known any movement of social reform which had brought together so many supporters in such a short time. The vital issues raised by both the Reports of the Royal Commission were being discussed everywhere. At the time of the General Election he found there was no subject, after the House of Lords and the Budget, which aroused such enthusiasm

amongst political audiences as the subject of destitution and the abolition of work-houses.

* * *

MR. SIDNEY WEBB dealt specially with the problem of the child and the youth. The year's crop of human lives, he pointed out, was more valuable to the nation than the year's crop of wheat, or the output of coal and shipping. He was tired of the people who pleaded—often as a reason for doing nothing—that the mental, moral, and physical wreckage which was so largely attributable to child neglect was due to heredity. That undoubtedly had to be reckoned with, but it afforded no excuse for ignoring the causes of destitution which were preventable, and which doomed millions to failure, poverty, and disease from the first few months of their lives.

* * *

CANON BARNETT paid a high tribute to the work of Mr. and Mrs. Sidney Webb in the *Westminster Gazette* on Wednesday. Whatever may be thought of the policy they advocate, he says, it is they who have rescued from the tomb of the Report the thoughts and aspirations of all the Commissioners. Supporters of the views of the majority have to thank them that the subject survives the anxiety and pre-occupation of the times and commands the attention both of Parliament and the Press. Whether their views prevail or not they will be counted among benefactors.

* * *

THE Spring Assembly of the League of Progressive Thought and Social Service will not be held in Brighton at Whitsuntide as announced, as Mr. Campbell is obliged under medical advice to avoid the strain which it would involve. The meetings will be held on a rather less elaborate scale in London at the King's Weigh House Church. The programme is almost complete, and will be issued immediately.

* * *

THE list of preachers at Manchester College, Oxford, for next term includes the names of Professor G. Dawes Hicks on May 22, and the Rev. Stopford A. Brooke on May 29 and June 5. Professor Henry Jones, of Glasgow, will deliver a special course of six lectures on Hegel's "Theory of Art," and the Principal six lectures (open to the public) on "Analogies with the Doctrine of the Logos."

* * *

WE regret to hear that Canon Barnett will be unable to take part in the Domestic Mission Conference next week, owing to his recent illness. Canon Horsley, who has had an equally wide experience in another field of social service, has kindly consented to take his place.

** MR. FRANK BINGHAM, who has had valuable experience with a well-known firm of publishers, has been appointed manager and advertisement agent to THE INQUIRER. All business communications connected with the paper should be addressed to the Manager, INQUIRER Office, 3, Essex-street, Strand, W.C.

THE MISSIONARY MOTIVE.

THE Domestic Mission Conference, which is to be held in London under excellent auspices next week, will provide an opportunity for the discussion of methods and the fresh adaptation of the missionary ideal to the changing conditions of our great cities. It is often made an accusation against Liberal Christianity that it is incapable of kindling spiritual ardour and cares little for the saving of souls. To a large extent this idea is based on ignorance, and the bare record of the work of the missions which will be represented at the conference next week should reduce such cavillers to silence. It is true that it is work which has not been blazoned before the world, and its methods are not of the kind which excite popular comment or provide copy for the enterprising journalist. But we doubt whether anywhere else there is more adequate evidence of the steady flow of personal and social sympathy, and the faithful endeavour to preach good tidings to the poor, than is contained in the long series of their reports for more than seventy years.

The earliest of these Missions, which owed their existence to the inspiration of Dr. TUCKERMAN, had two special characteristics. They were, in the first place, unsectarian, both in aim and in spirit. This does not mean that they taught an invertebrate gospel, but simply that all desire for denominational propaganda and sectarian aggrandisement was lost in the pure zeal of doing good. This policy was looked upon with small favour even by many Unitarians, to whom the chief appeal was made for support, but the wide intelligence and the noble charity of the pioneers triumphed, and from that day to this the principle has been maintained that there is no denominationalism in works of love and mercy and the noble offices of Christian friendship. The word friendship describes the other characteristic to which we have referred. The chief object was to bring the resources of a nature rich in faith and sympathy into vital contact with men and women in whom the spiritual life was stunted by their surroundings or starved by their own folly and sin. This was nothing less than a return to the primitive simplicity of the New Testament, a recovery of the personal secret of JESUS CHRIST, who spoke his message chiefly by giving himself. It is for this reason that great stress has always been laid upon strictly individual work and intercourse in the home. The word "Domestic" applied to these Missions was intended to express this ideal, and, to those who understand, it has always stood for something distinctive in the quality of their work, though we fear that it has at the present day little of its original significance for the public mind.

It is very encouraging to observe how

the simpler and deeper motives for missionary work are beginning to prevail. The Christian imagination refuses any longer to respond to lurid pictures of doom. With the disappearance of doctrines of exclusive salvation and eternal punishment men no longer hurry across the sea or plunge into the abysses of our great cities in order to snatch a few souls from the burning. That particular kind of knight-errantry has had its day, and even the most frenzied forms of religious reaction are little likely to bring it back. Slowly the great missionary societies are coming to recognise that they must learn to adopt new methods and to speak a new language, if they are to win support from thoughtful men and to retain the power of enlisting ardent souls for the work of God. The motive of the broader theology and the richer human sympathies of our own day is the one which created Christianity and still sustains it in the wonderful beauty of its beneficence. It is the impulse to give, the desire to share, the infectious communication of joy, the self-immolation of love. Our creed, our knowledge, our money, these are all imperfect symbols of personality, so imperfect that they often erect barriers instead of providing channels along which the forces of the soul can flow. It is ourselves we need to give. We are not the proprietors, we are only the vehicles of the divine gift and grace.

Here is a motive of irresistible urgency for all spiritual men. It lifts all human love into fellowship with the redeeming energy of God. It links all human sacrifice with the passion of the Cross. It takes us to the centre of the haunting words, "Who loved us and gave himself for us," of which the Christian Church is simply the sacramental expression in its ceaseless giving of itself for the life of the world. It is a motive which depends upon no transient form of doctrine or the frailties of human thinking. It is wrought into the structure of the universe. It is as deep as life, immortal as love.

But it is not sufficient for successful missionary enterprise that men should be inspired by a simple and holy motive, though without it all our machinery profits us nothing. The motive has to work in a particular environment. Its activity must be based upon knowledge and guided by wisdom, or it is very likely to run to waste in the pursuit of phantom forms of goodness and the promotion of schemes which are foredoomed to failure. At the present day some accurate knowledge of human nature and its conditions, and skill in the use of the data of social experience, may be considered essential. It would indeed be passing strange if the study of psychology and history and the growth of institutions had no help and illumination for those friends of God whose mission it is to bring healing and

joy to men. The volume of carefully tested social knowledge increases more rapidly than our power to use it. It is hidden away in blue-books; it is tabulated in statistics; it is embodied in schemes of reform. The pressing need is for more accurate training for missionary work, which shall make men wise and patient and alert, without quenching the ardour of their faith or dimming their vision of the kingdom of God. "What we call 'the social environment,'" says Professor HENRY JONES, "envelopes individual character more closely than aught else. It penetrates man's life more intimately and sustains it more vitally than any physical circumstance, which, indeed, can be interpreted by him only through its medium. It is a power within man as well as without him. And no one will deny that to understand this social environment is a condition of its proper use, or that in seeking to do so those who have come to serve man are engaged in their proper business. It is the most urgent practical task of the day for good men."

We understand that it is intended to devote special attention to this practical task at the Domestic Mission Conference. The great demand of our time is for trained and specialised faculty in the interest of effective work. In this respect the religious worker must not lag behind his colleagues in other branches of social service. It must never be supposed that the depth and purity of his initial motive exempt him from this discipline of faculty and a necessary reliance upon the slow teaching of experience. In a highly systematised state of society like our own motive alone is powerless to save us from disaster. We welcome most cordially every fresh opportunity of training, even the severe checks which better knowledge often imposes upon our random impulses, just because love and wisdom must always go hand in hand. Nor do we fear that there will not still be ample room for strong originality of soul, and bold experiments in moral chivalry, and splendid adventures in the unexplored lands of the spirit; for without these things in its blood Christianity would cease to be itself.

REVELATION.

A SUDDEN light and warmth streams out and glows

From the familiar letters of a word,
Making a rich content; a hidden bird
Sings of the adventurous violet and the rose;

The Edelweiss is sacred to the snows,
And the Eolian harp by faith is heard
Here in the gloomy north; night has conferred

The wealth of day, and strife has brought repose.

He, whom I judged so cold and commonplace,

Has opened all his heart to me, and I
Now know his innate worth, his strength and grace;

Behind the earthly shines the angelic face:
His treasure-house I enter, and the cry
"God keep me pure" is mine until I die.

J. L. HAIGH.

LIFE, RELIGION & AFFAIRS.

IN BROWNING'S COUNTRY

II.

AND so we were in Asolo!

Leaving our driver and his horse, in whom the long ascent has produced a convenient thoughtfulness, to the care of the handsome landlady of the inn, we begin our wanderings rather vaguely, for Baedeker gives us no help here at all. We gravitate first to the Duomo, and are gazing half-heartedly at one of Lorenzo Lotto's dreamy Madonnas, when these descends upon us a polite old gentleman, hat in hand, who announces himself as "the guide of Asolo," and intimates that his services are at our disposal. Usually we flee before the portentous form of an advancing guide. But partly because we have no other resources, and partly because we like the look of this one, we confide our persons to his care and bid him lead us where he will. He does lead us, first of all about the little town, where we imagine ourselves following Pippa's footsteps through its streets and ways; into the piazza with its loggia, and by the fountain. In which of those tall stone houses is her "large mean airy chamber"? Two or three girls are sitting on the steps of the Duomo, but there are no bustling signs of a Monsignore in the "palace" beside it. We explain laboriously to our guide that what we really want to see is the Browning property; the place which the poet was negotiating for at the time of his death. "Ah, si, si, si, si, si; Signor Roberto Browning. Je comprends parfaitement," he responds with cheerful alacrity, and leads the way up the hill to pause before a pair of high gates, evidently opening into a garden. The bell-pull elicits no reply, and our guide trots nimbly down again, recommending patience and hope to us following in his wake. On the way he explains at great length how a villa we see is the property of an American gentleman of admirable wealth. We, doubtless, are also American? Before we can answer we perceive a gentleman in light summer clothing, evidently not an Italian, advancing towards us up the lane, at the sight of whom our guide suddenly manifests excitement. "Mais c'est lui! c'est lui-même!" he exclaims, and hurries up to accost the gentleman, his body at a respectful inclination. As the last person to figure in the conversation has been the American with an exemplary income, we conclude that our eyes now behold that illustrious one in person, and stand waiting, prepared to be impressed, but dubious as to his interest for us. The gentleman listens to the stream of Italian, and then steps towards us, raising his hat with a pleasant smile.

"Can I be of any service?" he says, in English.

"Well, I am afraid we are not Americans," I reply deprecatingly, "and ought not to trespass on you. What we are trying to find out is the place Robert Browning bought just before he died. We are not quite sure if the old gentleman understands just what we want."

"My name is Browning," he answers,

smiling again. "I shall be very glad to show you or to tell you anything that interests you."

We take a stunned moment or two to grasp our stupendous good fortune, and then seize it with both hands prepared to realise it to the full. Mr. Browning leads us back to the afore-mentioned gates, and by means of quite a common-place key lets us and himself into Paradise. It is an Italian garden, with characteristic incidents and luxuriance; but the main glory of it is a terrace which commands a view not to be believed in unless seen. This is the view over the magnificent expanse to Venice and the sea which Browning longed to live and die beholding, though Fate ordained that death should find him, not in "delicious Asolo," but in Venice herself. Of the original tower on the property only the shell remains as it was when the purchase was at last completed. The son has made of it an idyllic retreat that he calls his studio, where at every point and corner the eye travels over the splendid view beneath. Yonder lies Venice. As Ottima says, "I can see St. Mark's; that black streak is the belfry," though now, alas, there is no longer a black streak. Vicenza, Padua—"there's Padua, plain enough, that blue!"—Bassano, Treviso: there they all are, islands of pearl in a vast sea of green and gold. And within, reminders and mementoes at every turn of Robert and Elizabeth Barrett Browning; portraits, books, household gods sacred to them, pictures; things valuable or not valuable in themselves, that they had loved and lived with; a profusion of treasures of which every one thrills the heart; many examples of Mr. Barrett Browning's own work, most of which has been exhibited at the Salon, though not in England. He was Rodin's pupil, and in the models of his sculpture there is a suggestion of the Rodinesque. We are much struck by a cast of his statue of "Eve." The old masters have everywhere been showing us the first Mother backward-looking, despairing, as hand in hand with the reproachful Adam she retreats before the seraph, and leaves the Golden Age for ever behind. Mr. Browning's "Eve" personifies the whole vast difference between the older and the newer thought. His Eve looks forward, not back. She is a woman sinking to her knees, holding an apple loosely in her hand. Her face is upturned, and her eyes, half closed, gaze out with a modern complexity of expression. About her feet the serpent twines with upraised head. She sees nothing but the vision revealed to her, the revelation which comes of eating of the tree of knowledge. And on her face we read the wonder of it, the horror of it, the fear of it; most strongly of all, the exultation of it. The ages to come stir within her with their demand, their agony, their struggle, their triumph. She is herself the human race, quick with

"Effort and expectation and desire

And something evermore about to be." She is Life, expanding, deepening, aspiring, soaring; not against Divinity, but because of Divinity within it.

But concerning his own work Mr. Browning is very modest, and much prefers to talk about his father and mother. We ask nothing better; and the time we spend

in that beautiful place will always be of the "things rememberable" in our lives.

"I have often wondered," I remark, at last, after we have ventured on some discussion of the "Love Letters" and their sequel, "what became of the faithful Wilson. I do hope she had a romance of her own. It does seem as if she deserved it when she helped to work out the sweetest love-story in the world."

"Well, as a matter of fact she did," replies Mr. Browning, "quite a romance. She married an Italian who was in my father's service. Years afterwards he died when he was in Venice. Wilson after his death lived with me, and died here in Asolo."

"How nice!" I say with fervour. "And what about dear Flush? Did he take to Italy kindly? I suppose you don't remember him?"

"Oh yes, I do," Mr. Browning answers. "I think my earliest recollection is the tragedy of the death of Flush, and my mother's grief about it. It was my first introduction to the tragic in life. I can see as plainly as possible Flush being put into a box with sawdust, and being buried in the cellars of Casa Guidi, with my small self as spectator. Oh yes, I think he took to Italy all right. I never heard of him having insular prejudices."

"I have always been so interested," says the other person of the party, "in your father's relations with William Johnson Fox, the Unitarian minister of South Place. He calls Fox somewhere, if I remember rightly, 'his literary father,' and he gave him his first chance of publication. I don't think all that has been adequately shown."

Mr. Browning manifests a good deal of interest.

"I'm a heretic myself," goes on the other person, "and I often think that Browning's extraordinary breadth of views owes something, not only to his intrinsic greatness of soul, but to the influence of Fox on his youth. All that has never been worked out."

"My father, I know, had great regard for Fox," replies Mr. Browning. "Yes, I don't think my father attached supreme importance to dogma. He did not disregard it; I don't mean that. He was too much interested in all the thinkings of men. But, I think, he always saw behind it and beyond it. My religious education was of the simplest. He made me read the New Testament to him regularly when I was a child, I remember. But he never taught me, that I can remember, any specific dogma."

"That is exactly what I imagined," says the other person.

"And he always had a marked respect for clergymen," goes on Mr. Browning, "because they were generally scholars and cultured men. He was most broad-minded with regard to the views of others."

"One could never imagine Robert Browning, with his intense human comprehension, as being anything else," I put in. "What about the various estimates of your father, Mr. Browning?"

Mr. Browning smiles. "His real life has never been written," he remarks. "There is only one authoritative and incontrovertible account, as far as it goes. And that is the 'Letters.' That is one

reason why I published them, in spite of the outcry which I had anticipated."

"Obviously there is only one person who can write the real life," says the other person, "and that is yourself, Mr. Browning."

The answer to this need not here be recorded.

"Yes," he continues meditatively, and with evident feeling, "one had to run a pretty formidable gauntlet in the matter of the publication of the 'Letters.' Yet I know that on all counts I was doing right. Speaking of these letters during his last illness my father said to me, 'There they are to do with as you think best.' There was much mistake and misapprehension in people's minds about the marriage, and I thought it was due to the memory of both my father and my mother to put the real truth of the matter before people's eyes. There was only one certain way of doing that, and it was to print all the letters, however uninteresting, in full; and I did it. There is only one letter missing from the number, the one my mother destroyed after receiving it. It was a matter of justice; not of violating a sanctuary, as many people said."

"Indeed, yes," I exclaim. "Why should people be angry that you made the world so much richer? To reveal such beauty to the world was to do for it one of the greatest things. And as to 'violating the sanctuary,' only those who love and revere it ever care to enter it. The others talk outside."

There is much more delightful talk and reminiscence. Mr. Browning tells us how anxious his father was that he should re-establish the silk mills here in Asolo, and that he had made every effort to do so. But expert opinion showed that they could only be worked at a serious and continual loss. Instead, he has established a worked linen and lace industry which gives employment to a good many girls. This is evidently a scheme near to his heart. He shows us some examples he has here in the "Toricella" of their beautiful work, and is anxious to take us over the schools. But by this time it becomes imperative that we tear ourselves away from all these joys, and return to Castelfranco to catch the train for Venice.

Mr. Browning accompanies us to the inn, where the landlady awaits us with obviously augmented respect. We try to express something of what this unlooked-for experience has meant for us, and fail signally; an abortive attempt to which he makes the kindest reply. He comes back after he has turned away to lay his hand on the other person's shoulder: "Look here," he says, "you do that about my father and Mr. Fox."

So farewells once more, and we prepare to depart. We wonder as we drive rapidly back to Castelfranco whether such a combination of felicitous chances can really have happened to us in this work-a-day world. Then we remember that in this magic land of Italy anything may happen, and how much more in Pippa's own city.

... "This one day, I have leave to go, And play out my fancy's fullest games." Yes, fancy may work her will with it. But it is quite true. It all really happened.

It seems a far cry from the sombre days

and weeping skies of Northern England to that blue September day at Asolo. It is a far cry from the commonplace circumstances of everyday life to that happy fraction of space and time, illumined for us by the memory of Robert and Elizabeth Barrett Browning. At Asolo you may not forget at any point the great English poet who has made its name echo to the confines of the world. We looked forth over the fair plain to Venice, and heard something of his beautiful love-story told over again by his son. And now that is among the things that have been. But it is also among the things that, having once been, are henceforth and forever. They are an inalienable possession. It is ours to say triumphantly with Luigi—"Gone are they, but I have them in my soul!"

F. R.

[Note.—We did not know at the time that a Life of Fox was at last being prepared. It is interesting on our return home to turn over Mrs. Orr's "Life and Letters" in search of the exact references to Mr. Fox, and find Robert Browning writing to Miss Haworth about 1838 or 1839: "The 'Master' is somebody you don't know, W. J. Fox, a magnificent and practical nature, who used to write in reviews when I was a boy, and to whom my verses, a bookful, written at the ripe age of twelve or thirteen, were shown; which verses he praised not a little, which praise comforted me not a little. Then I lost sight of him for years and years; then I published anonymously a little poem, which he, to my inexpressible delight, praised and expounded in a gallant article in a magazine, *The Monthly Repository*, of which he was the editor; then I found him out again; he got a publisher for *Paracelsus* (I read it to him in manuscript), and is, in short, my literary father. Pretty nearly the same thing did he for Miss Martineau, as she has said somewhere."]

DOMESTIC MISSION CONFERENCE.

THE SECRETARY'S CALL TO ARMS.

It was in April, 1899—eleven years ago—that our Domestic Missionaries and their fellow-workers last met in conference, and a good many of us are new to the work since then; but another call to rally has sounded, and right gladly do we Londoners look forward to the advent of our visitors next week, hoping that while we commune upon our chosen themes, there may come among us, also, that spirit of quickening and renewal which made its impress upon the former meetings in Liverpool.

Truly the time is ripe for a Conference of the kind, and our Missions await the sound of a reveillé, which will not only arouse us to the beauty of eastern skies, but will marshal us for united forward march.

A united march; not one upon which we meet "like ships that pass in the night." We have not known one another enough; we have not often enough communed together upon our high purpose, our methods, our standards, our failures, our successes. "You in your small corner, and I in mine," is an outworn motto, and it were better that we left the corner and

came out into the daylight of intercourse, to compare and contrast experience, to sit at the feet of wise men and women, and learn of them, to make at least a beginning towards the creation of some permanent bond of union which will make us all strong with the strength that comes from united endeavour.

The name that was on every lip at the Liverpool Conference was 'Tuckerman'; his "first steps" in 1833 were discussed, and apparently it was felt that undue accent had been laid upon the "domestic" visiting, not enough upon the necessity for united worship, for the church; and in a paper on "Old and New Methods of Work," our veteran fellow-worker, Rev. W. J. Clarke, of Birmingham, made an earnest appeal for the conduct of our Missions on Institutional Church principles.

And it is on those lines that our Missions are now conducted. They are not mere centres for almsgiving, welcome as such relief may be, nor for district visiting only, grand as such work is; they are Institutional Churches, preaching, not only by word of mouth, but by means of many avenues, to the young child, to youths and maidens, and to grown men and women, the Christ gospel of comradeship for the advancement of the Kingdom.

And in such busy lives of industrious ministry, the need is ever felt for efficient workers, adequately trained, each for his particular work, a need so patent and so urgent that several of our Conference sessions have been arranged with the deliberate intention of discovering some business-like answer to its challenge.

What of the coming leaders—the Missionaries to be? How are they being trained? In view of the vast complexity of social reform and the study of social science required for a full grasp of present-day problems, where are our coming men finding their full equipment? This, too, will provide a subject for earnest consideration at our meetings.

But the cry for trained workers is felt in a wider field, and it becomes louder day by day. As the work of social reform becomes more and more complex, so does the demand increase for men and women who can carry out the new duties which each new reform entails. Hurrying on to the mountain top there to secure, clear-cut and well defined, the new and better laws, do not our leaders sometimes forget that toiling down in the valley are those who must give effect to the commandments, subalterns who must be wisely trained, guided and directed in their work as interpreters of the law?

The Reports of the Royal Commission on the Poor Law set before us heavy tasks, and both imply the enlistment of many trained voluntary workers: has not the leader of the Opposition declared that the thought depresses him?

In speaking of the Children Act, the Rt. Hon. Herbert Samuel, M.P., said that "the State should rely to the utmost it could upon the co-operation of voluntary workers . . . they should give the utmost scope to men and women, unpaid, elected by no electorate, to co-operate with public officials in order to secure the best administration of the law."

Or consider the work of our new Labour

Exchanges, let us say in their work with young lads. The idea, I take it, is that the business situation obtained should have some relation to the abilities of the boy. But how can this be achieved by "officials" alone? There must be co-operation here between the Exchanges and bodies of trained voluntary workers, such as those who are—or ought to be—at work in our missions, teachers, officers in Brigade companies, &c., who have intimate knowledge of the lads in their homes, schools, work.

And the inference is clear, that these Institutional Churches may become training centres for those voluntary workers whose services become increasingly necessary for the carrying into effect of the new legislation of our day.

But they are much more than this. Look at it how we will, we are compelled to confess that many modern theories of social reform are based upon materialistic aims and hopes: "by combination of that which is dead," as Emerson said of some of the philanthropists of his day, "they hope to make something alive. In vain. By new infusions alone of the spirit by which man is made and directed, can he be re-made and re-inforced."

"Organisation," said Dr. Martineau, "is nothing in itself, but merely a disposition of the parts through which force may be transmitted"; and we lay the stress upon this all-essential force, or principle. The success of our Institutional Churches is measured by the extent to which our gospel filters into the hearts and homes of the rich and poor, of the powerful and of the humble, infuses itself into the very lives of the people, and proves itself to be a necessary thing, a thing of life and power.

"Allons! after the great companions . . . For ever alive, for ever forward . . . All parts away for the progress of souls!"

J. C. B.

ON THE CLIFFS.

SHE lay on the cliffs where she could see the majestic Altar rocks. Away and away the sea was an intense blue to the clear line of the horizon. But close in to the shore, in the coves beyond and near the Altar rocks, the water was peacock blue or emerald, clear and translucent. Sea gulls cried and wailed about the cliffs, and to the woman the weird, fascinating calls spoke of the sorrow of the world, the mystery of life. For a time she brooded over the thought as if her spirit hovered about a black, unfathomable abyss. Then, the beauty of the day, the wild glory of the cliffs, and the wideness of the sea, lifted her soul to heights above the abyss, and she was caught in a rapture of worship. She passed out of her self into the sacrament of Nature. She was one with it. She worshipped, with silent, meek adoration the God who spoke in this outward and visible sign. She entered into the life of the birds, into the strength and rest of the rocks, into the mystery of the sea—not as a living woman outside these things, but as a part of them. Her soul was flooded with great peace. She caught, as it were, a glimpse of the Beatific Vision.

Then, from one moment to another, she

fell from the heights to a lower plane. No doubt all this vision and worship was beautiful and helpful. But what about the different creeds by which each tried to put into theology the revelation of the Beatific Vision? Where did they come in? Certainly the thought of them jarred at this supreme experience—only once or twice lived through as yet—of the woman's life. Which was the right creed? Or were there many, half wrong and half right? She sighed wearily, for she had all her life pondered these things of religion and of the creeds. Perhaps it had been better for her had she thought less; had she been content to be the "simple believer" of orthodoxy. But it was not so with her. She had read widely and impartially in theology. She had weighed many beliefs in her ordinary woman's balance. She could not decide for or against definitely, as so many of her acquaintances did, because she saw both, or even more than both, sides very clearly and separately. She had come to the conclusion that there was so much in each form of religion that was great and wonderful; then she had gone on to a further conclusion of the great and wonderful things in the real religion of individuals. Who was eminently right? Who was entirely wrong? No one, no one, she had been constrained to answer. But, before these meditations on the cliffs, which took up a good part of the days she was spending, for rest, in the lonely island, there had always appeared a very satisfactory and wholly consoling answer to puzzling questions of belief. This answer had stood four-square, solid, as it were impregnable. And it was this—that creeds did not matter in the least, so long as they carried with them into the lives of "professors" an output of good works, great and small; so long as they inculcated unselfishness, kindness, honour, fair dealing, and all the virtues of all kinds.

Somehow, excellent as this answer was, and implicit in belief, it did not harmonise with the mysterious beauty and perfection before her; it was too small, too restricted to a passing stage of existence. It could not be compared with her experience of a few moments before. What, then, was lacking in this answer? What, then, was the very heart of belief, the ripe fruit of a creed?

She gazed into the blue dome of sky, and slowly the tears welled into her sad, dreaming eyes. She was glad with a great and awful joy. For she had found the true answer. She had known the very heart of belief.

It was "none other than the house of God." It was none other than Communion with God.

She herself had known it in the Sacrament of Nature in this island that she passionately loved, and perhaps most fully was she always to know it thus. But she had known it in other ways. And now she pondered over it as she thought of other people, and of their various ways of approaching the thought of God, the Presence of God. She brooded, and in prayerful silence she thought and thought over the true answer. It could not be otherwise. Virtue, morality, right conduct, all splendid, brave things, but cold and "icily regular" without the thrill of personal communion

with God. Spirituality, that almost indefinable word, was the note of real religion. And now she recalled individual instances of this elusive radiant thing as seen in different men and women she knew. She thought of a Roman Catholic father, steeped in devotion to his Master and to the Virgin Mother. She thought of a Methodist minister whose very face was an inspiration, so fully did it speak of the still joy of abiding in the Blessed Presence. She thought of an Anglican vicar, whose whole personality glowed with the fire of his love to the Christ. She thought of a Unitarian minister, whose very name was a synonym for the deepest spirituality.

Yes! The answer was there. It toned into one chord the varied notes of the creeds. However attained, the end of true religion was surely this, Communion with God.

The colour of the sea had softened. The sky was more pearly. The emerald water was darkening; and the cries of the gulls were less insistent. Evening was coming on; and the woman whispered softly to herself as she rose to go:

"O Thou, who changest not, abide with me."

QUESTIONS AT ISSUE.

[Under this heading writers discuss freely from their own point of view living problems of Religion, Ethics, and Social Reform, but the Editor does not assume responsibility for the opinions expressed.]

MULTIPLE PERSONALITY.

II.

LAST week there was given in this paper a brief account of the strange triple life of "Miss Beauchamp." Within the limits of a short article it was impossible to follow in detail the vicissitudes of the personalities; matters were even more complicated than was there indicated, for in hypnosis there appeared other forms, more or less stable, with which I did not attempt to deal. Indeed, this case and others which might be quoted, seem to show that no limit can yet be assigned to the number of "selves" which can be obtained from a suitable subject, each with its own memories, its own tastes, its own mode of reacting to the environment, and in some instances, at least, capable of carrying on a course of living which approximates very closely to the normal. This fact in itself must needs lead us to raise a fundamental question, one which, as a rule, we never even think of asking, so ready are we to assume the answer. Is our soul, or spirit, or ego, a unity, as we usually take for granted, or is it, as Stevenson suggests, "a mere polity of multifarious, incongruous, and independent denizens"?

The present scientific view is, I take it, midway between these two positions; the soul is not an indivisible unity, because dissociation is possible, but neither is it a polity of independent denizens, because these dissociations are mere split-offs from a larger self, and can under favourable circumstances be re-fused into it. Thus in the case described, Dr. Prince, after much difficulty and discouragement, caused partly by Sally, partly by B.'s objection to having

her aggressively independent character merged in A.'s meek and saintly disposition, succeeded by hypnotic suggestion in producing a person who possessed all the memories of both A. and B., and whose emotional disposition was marred by none of the extremes which were found in her predecessors; a person, moreover, who accepted the acts of both A. and B. as her own, and accounted for their incongruous nature by attributing them to changes of mood. She did not know why she behaved so badly as she often did when she was B., she confessed, she had felt as if she could not help it.

This view that "dissociations" of personality are possible may serve for practical purposes, and as a guide to therapeutic measures. But can we refrain from asking further—from demanding what it really implies? Suppose Miss Beauchamp had died when in the personality of B., would the great change of death have sufficed to break the bars which shut her from her larger self, and would the real Miss Beauchamp have waked to life beyond the grave? Is it a purely physical obstruction which allows the spirit to express itself only in part, just as a violin which is not in tune will give but imperfect melody even under a master's hand?

And again, what are we to say of Sally? an even more puzzling problem. For Sally's life—her memories and individuality—is never consciously absorbed in that of the primary personality. Of her doings the real Miss Beauchamp knows nothing, and for them she does not hold herself responsible. When the fusion is complete, Sally returns to "where she came from," that is, she loses all power of taking an active part in life. Whether she still continues as an extra consciousness co-existent with the principal one, we cannot tell. She claimed to have been existent and separate from Miss Beauchamp, though aware of her thoughts, all through the latter's childhood. She dates the dissociation from the time that she or "they" began to learn to walk. "Then she (Miss Beauchamp) was interested in walking," says Sally, in a fragment of an autobiography that Dr. Prince induced her to write, "and I was too, only I was very much more interested, more excited, wildly enthusiastic. I remember thinking distinctly differently from her; that is, when she tried to walk she would be distracted by a chair or a person, or a picture, or anything, but I wanted only to walk. This happened lots of times."

And Sally is not without her lovable side, to which I fear I have hardly done justice. She is fond of Dr. Prince, rendering him great assistance in the study of his complex patient, and apologising with touching sincerity and humility when her pranks make his position as director of the family's fortunes more difficult than it need be. "I'd rather be scolded," she tells him, "than have you look as sorry and troubled as you did to-day."

Sally appears occasionally after the fusion, when the strain of life is too much for Miss Beauchamp and disintegration again sets in. She always speaks on such occasions as if her independent consciousness existed continuously, as she maintained it did in Miss Beauchamp's childhood. She reproaches Dr. Prince bitterly for having

tried to make her dead. "You wanted me just as long," she says, "as you thought there were things to be discovered . . . and then, when you fancied you knew it all, you squeezed me almost to death. . . How could you do it? Do you like to treat me so? . . . Weren't you truly sorry for my being shut inside years and years and years?"

Now is Sally an independent personality, as she claims, so presenting a fresh problem, or is she also simply a "dissociated state" of Miss Beauchamp, so presenting another aspect of the same problem?

With regard to this, expert opinions differ. Dr. Prince, who certainly is in the best position to judge, assumes throughout that she is simply a product of disintegration. Her insensibility to fatigue, cold, hunger, tactile sensations, &c., and her first appearance as a trance state would seem to support this theory. Dr. MacDougall in a deeply interesting paper in the proceedings of the S.P.R. (Feb. 1907) opposes it, pointing to Sally's fulness of personality, her strength of character, her developed self-consciousness, acute intelligence, and comprehensive memory, as substantiating her claim to independence. Dr. Leslie Mackenzie in the current number of *Mind* takes his stand with Dr. Prince, directing attention upon various passages which indicate that the union between Sally and the other personalities was really greater than appears on the surface.

At this stage, as Dr. Mackenzie points out, every opinion is but speculation, so great is our need of fuller investigation of these and similar phenomena of consciousness. The nature of the case thus prevents my bringing this paper to any real conclusion. But every living scientific question is like a serial story, to which we may amuse ourselves by making up ends. And I have, I think, indicated sufficiently that the end of this particular story, when it comes, will have a very intimate bearing upon that problem of perennial interest to man, the relation of his soul or spirit to the physical framework with which it is associated. Last century saw the breaking up of the "indivisible atom"; what if this century see a similar searchlight cast on the nature of the soul?

[MARGARET DRUMMOND.

Edinburgh.]

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.]

"CATHOLIC LOVE IN THE GARDEN SUBURB."

SIR,—If your contributor in the Garden Suburb could look back as many years as I can, I think he would hardly write in a tone of such bitter disappointment. It is disappointing, no doubt, to be repulsed where you hoped for sympathy, and to find that a movement calling itself catholic is not so broad as you had been led to expect. But looking back, say, sixty years,

what do we find? Not only were Unitarians far more looked down upon, and all sects much narrower, than is now the case—not only was George Dawson persecuted by the Baptists for his heretical opinions, and Joseph Barker persecuted by the Methodists for teaching children to write on Sunday who had no opportunity to learn on week-days—but even Unitarians were far from friendly towards those whose views were somewhat broader than their own. When Theodore Parker came to England very few of the Unitarian pulpits were open to him. “Anti-supernaturalism” (*i.e.*, non-belief in miracles) was regarded with horror. I remember hearing a Unitarian minister of some eminence say that as he grew older he felt less and less inclined to offer his pulpit to any one who did not believe in the miracles of the New Testament. This was about 1850; but as late as 1869, or thereabouts, when the Free Christian Union was founded, I remember Mr. Wicksteed (then a young man fresh from college) making a brave but fruitless effort to widen the title of the new society to “Free Religious Union,” so as to include Theists, and especially members of the Brahma Samaj. But the idea did not commend itself to the meeting, and Mr. Wicksteed’s amendment was lost; one elderly minister saying that he would feel it to be a denial of Christ if he consented to join a society which did not call itself Christian.

I suppose it has been the mission of Unitarians to teach catholicity to other sects; and at all events there is nothing in our principles to prevent our doing so, but everything to encourage it. But if, forty years ago, Unitarians themselves had so imperfectly learnt the lesson, can we be surprised that other sects have not yet fully mastered it? May we not thank God and take courage—thank Him for the progress made in the last fifty or sixty years, and take courage and hope for the future?

If your contributor lives another twenty years or so, I think he will find himself admitted to communion in the Free Christian Church of the Garden Suburb, and in many similar churches elsewhere. Meanwhile, patience, courage, and hope!—Yours, &c.,

M. C. MARTINEAU.

April 19, 1910.

SIR,—The article in *THE INQUIRER* of last week, on the Free Church at the Hampstead Garden Suburb, merely bears out views which I have long held with regard to the various movements based upon catholicity of fundamental Christian doctrine.

When I was staying in the country some months ago I learnt that a certain wealthy gentleman, whose financial activities had left him in a repentant frame of mind, had felt the desirability of redeeming his past by building and conducting a Mission in his adopted village.

His Mission was to be catholic in its sympathies, and was denominated the “Undenominational Church.”

Its doctrines, as set forth on its notice board, embraced the non-contentious propositions of the Fall of Man, Salvation by the Blood, and Eternal Damnation. The

extraordinary notice board caused me no little amusement, but I must say that this attitude of mind is only that of the average Undenominationalist, who does not appear to be able to recognise the fact that by giving his pet religions a colourless and meaningless title, he has not discovered a common basis of the religious opinions of his neighbours,

Yours, &c.

W. H. EVANS.

Common Room, Gray’s Inn,
April 18, 1910.

WAS JESUS AN ESSENE?

SIR,—The article in your issue of April 2, entitled, “Was Jesus an Essene?” calls to mind Thomas De Quincey’s exhaustive essay on the Essenes, in which he arrives at the startling conclusion that they were simply the early Christians organised into a secret society for the purpose of self-protection. Those who are attracted to Mr. Berg’s hypothesis may find it worth their while to read the earlier treatise in case they are not already acquainted with it.

De Quincey sums up his contention in these words:—“That the Essenes were the early Christians, locally in danger, and, therefore, locally putting themselves, with the wisdom of the serpent, under a cloud of disguise, impenetrable to fierce Jewish enemies and to timid or treacherous brethren.”

Yours, &c.,

GEORGE L. CARY.

Meadville, Pa., U.S.A., April 11, 1910.

[We are always glad to call attention to one of the great masters of literature, but it must be remembered that De Quincey’s strange thesis has won no support among careful students of history.—ED. OF INQ.]

CARMARTHEN COLLEGE.

SIR,—Referring to certain remarks which are reported to have been made by Mr. L. N. Williams at a meeting of the Council of the British and Foreign Unitarian Association, in which he draws attention to the fact that of recent years no students from Carmarthen College have taken ministerial appointments among the Unitarian churches of Wales, may I, through your columns, draw attention to the present facilities which exist for the education of students for the ministry at Carmarthen, and assure all persons who are interested in the welfare of the Welsh Unitarian churches and students who may be seeking entrance into the ministry of those churches that the managers of the college would welcome such students. The college, of course, is maintained by the Presbyterian Fund in discharge of their trust to provide education for students for the Nonconformist ministry in England and Wales without regard to any distinction as to particular denominations. Under the present regulations the college has two departments: first, a graduate department, to meet the needs of those students who are seeking to enter the ranks of the more educated ministry, and whose means and abilities enable them to undertake an arts as well as a divinity course. For

such students the managers are in a position to offer occasional undergraduate scholarships of £50 a year, tenable at any approved university college in England or Wales at which the student can obtain his arts degrees, and for all arts students the managers are in a position to offer a number of graduate scholarships tenable at Carmarthen College for three years of the value of £40 a year. Students pursuing this higher course are eligible to sit for the B.D. degree of the University of Wales, and, whether holders of scholarships or not, receive free tuition at the college. Of recent years this higher course has been freely taken advantage of, and at the present time we have five graduate students at Carmarthen College in different stages of their B.D. course, and the college has already to its credit a considerable number of graduates in divinity of the University of Wales.

The authorities at the college, however, recognise that this higher training is not possible for many students for the ministry, who, nevertheless, turn out admirable servants to the congregations to which they seek to minister. For these students we have a non-graduate course of three years, at the termination of which we grant a certificate of competence, and I think it is generally acknowledged that our non-graduate students compare favourably with students of any other Welsh theological college. For the present session the managers are offering three of the before-mentioned graduate scholarships and one undergraduate scholarship.

Of recent years we have had students who have come from most of the Nonconformist denominations. The majority, I have no doubt, are what are known in South Wales as Independents. This is no doubt largely accounted for by the fact of the South Wales Independent churches having seen fit to establish a fund through which students recommended by them can obtain assistance for their support during their student days, and that it is customary among the congregations raising this fund to invite the students to take preaching engagements among them, thus affording to the student a very necessary practice in ministerial work and opportunities of securing ministerial appointments. There is no reason why the other denominations should not follow this example, and so far as the management of the college is concerned, such a development would be welcomed.

Yours, &c.,

G. HAROLD CLENNELL, *Secretary*.

6, Great James-street, Bedford-row, W.C., April 13.

THE MISSIONARY CONFERENCE.

THE Rev. W. R. Shanks writes to us from 50, Malvern-road, Beeston Hill, Leeds, to ask for any printed documents issued by the Missionary Conference between 1860 and 1880 which may be in the possession of our readers. Copies of the annual reports previous to 1880 are particularly wanted. It is intended to prepare a sketch of the work of the Conference in connection with its approaching jubilee.

BOOKS AND REVIEWS.

THE IDEA OF A FREE CHURCH.*

MR. STURT has found an excellent title—it is perhaps the one thing of unqualified excellence about his book; but it seems a pity to use it up in the antiquated attempt to prove Christianity obsolete. That is a thesis which has attracted a certain type of clever mind for many centuries; but the clever mind disappears and Christianity goes on, that is the irony of the situation. It seems hard on the critic after all his pains to prove that our faith is absurd and our morals impossible, that men should continue in their absurdities. Perhaps by this time it might have occurred to him that this unreasonable refusal of the soul to be cheated of its hope at the point of the bayonet is part of the ultimate meaning of things.

Still we cannot refuse to read and consider a book which comes to us with this delightful title, "The Idea of a Free Church." It whets our appetite. It stirs our curiosity. We advise our readers to study it. We are inclined to take our faith too complacently and the Christian virtues too supinely. It does us good sometimes to listen to bold and defiant denials, and to be told that "Christian meekness is not a virtue at all, but either a vice or, at least, a deplorable defect of character," in order that we may fling it back with the whole-hearted denial of spiritual experience. Then the book is undoubtedly clever; in its incisive sayings and merciless criticisms it is one of the cleverest books we have read for a long time, and we have a healthy human liking for cleverness. It is usually so provocative and so perverse. It is also a book full of glaring inconsistencies, and that for the Christian, so conscious of his own inconsistency, at least in the sphere of morals, must be comforting and perhaps a trifle humorous. And at the end we make the sublime discovery that it has all nothing to do with a Free Church, but only with Mr. Sturt's vehement opposition to the fetters he hates, and his ardent devotion to the equally tyrannous fetters which he loves.

But all this is perhaps a trifle enigmatical. Let us come to some of the plain statements of the book itself. "The task which the present book proposes," Mr. Sturt writes, "is to suggest a religion and a Church more satisfactory than the Christian. It is inspired by the conviction that our established religion is now utterly insufficient to satisfy a thoughtful mind, and that all progress, moral and intellectual, demands that Christianity should be given up and replaced by something better." A little further on he makes this unqualified statement: "I am convinced that the whole scheme of Christianity is wrong throughout." It will be observed that Mr. Sturt identifies Christianity, a glowing spiritual idealism with inexhaustible resources of renewal, with "our established religion," and from the very beginning we join issue with him. It is

its moral exhortation which he finds most convenient to attack, especially as represented by "the unreality and futility of the ordinary sermon." Here, perhaps, he scores a point, at least against makers of sermons. But his criticism is fairly harmless against those who have learned to look upon the Christian Gospel, not as a rigid law of goodness or an infallible dogmatic system, but as a vital principle, susceptible to almost infinite varieties of form while retaining its essential qualities and characteristics, and not necessarily hostile to the best interests of the family, the social order, and the nation. Perhaps it is a perception of this fact which leads him to concentrate so much of his attack upon the Christian character and its ideal of goodness. Here undoubtedly the fight of the faith is hottest. The real conflict of our day is not about miracles or higher criticism; it is a conflict between moral ideals. Ultimately it is a conflict about the kind of God we want to worship, when we express His nature in terms of character.

Mr. Sturt gives only a modified approval to the gospel of successful energy. He retains his romantic sentiments and a keen sense of the importance of the social factor; but his real demand is for a type of physical and intellectual self-assertion, for an emotional and volitional life, which is no longer guided by Christian teaching and its standards of excellence. But he is firmly convinced that we need religion, and that religion must have its organised expression in a Church. What he wants is a brand new Church, set up by human mechanism, and standing in open and pronounced rivalry with every other form of organised religion. Even for the Church of England, with its genius for compromise, its "muscular Christianity" and its "Greek-play bishops," he has neither tolerance nor hope. Moreover, this new Church is to have its theology, which must stand in a direct relation to human welfare, *i.e.*, it is to be subject to a pragmatic test. Thus he says roundly, "On the whole it is plainly more to our advantage that God should be personal." Why it should covet the name "free" it is not easy to understand, for Mr. Sturt is careful to impose strict limits upon it in the interest of effectiveness. "There must be no pretence of wanting to include everybody. Membership must imply a fairly definite, if not rigidly definable, sympathy with the aims and tendencies of the Church: it will not be enough if a man be fond of religion and wish to lead a good life. . . . We want a Church which is capable of vigorous and effective action." It is, in other words, to be militant, "not merely in the sense of fighting against evil, but also in the sense of fighting other churches." We confess that we prefer the Christian dream of the unity of the Spirit, and the freedom which means liberty of soul to appreciate diversities of gifts, instead of this yoke of a new bondage.

The most original and valuable chapter in Mr. Sturt's volume is so strangely out of accord with much of his criticism of Christianity that we are left wondering how it strayed into such company. It is an account of the life of Jesus and of the rise of primitive Christianity, fresh, vigorous and unconventional, and revealing in a marked degree the insight of a genuine

sympathy. If only he had built upon this instead of the clever travesties, which never succeed in being more than challenging half-truths, his book might have been a valuable contribution to religious reconstruction. As it is this Church, springing from the fertile brain of the Oxford philosopher, armed *cap-à-pied* to fight all other Churches in the sacred name of freedom, has much the same relation to reality as the White Knight in "Through the Looking Glass." We cannot say that we are sorry that its only possibility of existence is in the wild land of dreams.

THE WISDOM OF THE EARLY CHURCH.*

MR. F. C. CONYBEARE has translated an excellent little manual of ancient wisdom called the Ring of Pope Xystus. It belongs to a class of literature which was very popular among serious people in the Græco-Roman world, and forms a link between the Wisdom literature of Judaism and the writings of the philosophers. The special interest of this collection of aphorisms consists in its wide diffusion among the Christian communities at least as early as the year 250 and possibly considerably earlier. There is much doubt about its origin. Harnack pleads that it is entirely non-Christian, and in support of his view he can point to the general tenor of its teaching, and to the fact that while it is strongly theistic no mention is made in it of Jesus Christ. Nor is there any other specifically Christian reference, though there are passages which suggest some reminiscence of words in the Gospels. Mr. Conybeare argues, on the other hand, that the evidence of its use and the direct references to it by Origen and other writers are inconsistent with the theory of a non-Christian author. "Is it likely," he asks, "that any collection of aphorisms would in that age not only be current among Christians, but be regarded by them as approved and authoritative . . . unless it was esteemed, nay, was known to be in some sense the work of a Christian author?" The probable solution of the problem seems to be that we have here a collection of pagan wisdom, largely Stoic and neo-Pythagorean, which was worked over and adapted by a Christian hand. Composed originally in Greek, it was translated into Latin towards the close of the fourth century by Rufinus of Aquileia for the benefit of devout Christian ladies. It also exists in Syriac and Armenian versions, which are in themselves additional evidence of its widespread popularity. It was known to Origen as the "Gnomes of Sixtus." The present title, "The Ring of Pope Xystus" is due to Rufinus, the reference being, according to Mr. Conybeare, to its Christian editor, Xystus or Sixtus, bishop of Rome, in the first half of the second century. This Xystus I. is commemorated as a martyr in the canon of the Roman mass, and the tradition of his martyrdom is fairly early.

We have said enough to show that Mr.

* The Idea of a Free Church. By Henry Sturt. London: The Walter Scott Publishing Company. Pp. xiii—309.

* The Ring of Pope Xystus, together with the Prologue of Rufinus, now first rendered into English with an historical and critical commentary by F. C. Conybeare, M.A. London: Williams & Norgate. Pp. 138. 4s. 6d. net.

Conybeare's introduction is, as usual, an acute and original piece of work. But the little book is one of deep interest for readers who do not care to enter upon these learned discussions. It is a collection of noble sayings, full of the ripe wisdom of a religious view of life, and so little are they tarnished by the lapse of time that many of them still shine with quite a modern lustre. Moreover, for the student of the moral life of the early Church it is a document of great importance. Christianity won its way by assimilation as well as by conquest. The teaching of the philosophers entered into the church and not only determined the form of its speculative thought, but also modified its ethical ideal. It was due to this gradual process of fusion that the moral gains of the ancient world were not submerged and forgotten. The best types of Christian character down to our own day have nearly always exhibited a dependence, none the less real because it has been quite unconscious, upon the moral wisdom of the pagan world. This remarkable little manual takes us back to the early days of this alliance, and shows that it was not accidental but deliberate.

Here are a few of its brief sentences:—

"The grandeur of God thou canst not discover by flying upon wings."

"God hath need of naught, and the faithful only of God."

"He that is in need of the few things his bare wants require, emulates Him who is in need of naught."

"The soul of a God-fearing man is God embodied."

"The end of religion is friendship with God."

"Train thyself in self-sufficiency."

"Consider God to be cause of all thy nobler deeds."

"The seeking of fame through faith is most conducive to reaping of infamy."

"Tis difficult for one that hath riches to be saved."

"With the soul's reason all passion is at war."

"For those who have God in common, yea and esteem Him their Father, not to hold their possessions also in common, is a want of piety."

"The souls of the wise are insatiable in their reverence for God."

"Nothing is good which cannot be held in common."

"Man is distressed by the fear of death by reason of his soul's inexperience."

"A man worthy of God is God among men."

"The sage must be free not in name and title only, but in his soul."

"Who is God, know thou. Learn what that is which thinketh within thee."

"Tis easy to make guesses about God, but to tell the truth has been allowed to the just man alone."

"Accustom thyself to provide for the needs of the body temperately, and for those of the soul reverently."

But we must desist from the seductive task of quotation. In these and many other sayings the reader will be conscious of the process of fusion to which we have referred. We seem to be listening alternately to echoes of the Gospel and of the sententious wisdom of the Stoic, and we hardly know which is uppermost.

A word of gratitude is due to the publishers for making the book so pleasant and companionable, with its hand-made paper and its rubricated pages.

THE ENCYCLOPÆDIA OF RELIGION AND ETHICS.*

There is nothing more baffling to a reviewer than an encyclopædia. He can be, at best, only a casual taster of its varied contents. Perhaps here and there he may detect an omission, to which even the most alert of editors is liable, or the general point of view from which the material is handled may be of a kind to provoke his enthusiasm or his dissent. Of omissions in the Encyclopædia of Religion and Ethics we have not to complain, for if Dr. Hastings errs at all, it is on the side of a too catholic inclusiveness; while all ultimate judgments of its value must be suspended until it has got beyond the first two letters of the alphabet. At present it gives abundant promise of providing the student with a mass of concise monographs and well-selected bibliographies in many fields, which are represented adequately in very few private libraries. Let us mention as an illustration the various articles dealing with Christian heresies and the interesting by-paths of history and speculation to which they invite us.

Dr. Hastings has shown a sound instinct in admitting many subjects, which are modern enough for the newspaper and perhaps too modern for the lecture-room. Thus, in the present volume, "Boycott" and "Boys' Brigades" occur in consecutive articles. Another notable feature is the co-operation of several specialists in dealing with different aspects of the same subject. For instance, "Blood-feud" has been entrusted to ten writers, while "Asceticism" requires fourteen and runs to more than forty pages. There are several articles dealing with Indian subjects, such as Brahman, Brahmanism, Buddha, and Brahma Samaj. Many of our readers will turn with special interest to Professor Upton's discussion of "Atheism and Atheistical theories." We may again congratulate both editor and publishers upon their excellent equipment for this colossal undertaking.

THE GOSPELS AS HISTORICAL DOCUMENTS. Part II., The Synoptic Gospels. By Vincent Henry Stanton. Cambridge: The University Press. 10s. net.

PROFESSOR STANTON, of Cambridge, is engaged on an exhaustive inquiry into the character and value of the Gospels. When it is finished it will be a conspicuous reply to the charge that English theologians produce only short studies, and do not attempt the *magnum opus*. Professor Stanton is publishing his work in parts. The first was issued in 1903: it discussed the use of the Gospels in the early church. The second part has now appeared. It examines the relations of the first three

Gospels to each other, and tries to fix dates and authorship. These two volumes carry the author half way. In his next volume he will investigate the fourth Gospel, and in a fourth part will conclude his great undertaking with an estimate of the value of the Gospels as historical records. The part now issued is the best account in English of the bearings and results of the synoptic problem, and it carries on also a detailed study of the points which still remain open questions. Professor Stanton's work is worthily representative of the fine traditions of Cambridge theological scholarship, and though most of the present volume can appeal only to the advanced student, a study of the origins of the Gospels is for all of us.

ISRAEL'S FAITH. By Rev. John Adams, B.D. T. & T. Clark. Pp. xi—232. 4s. 6d. net.

THIS volume consists of a series of studies in Old Testament theology. The author informs us in his preface that he "has tried to look at everything in Hebrew religion from the standpoint of Semitic heathenism"; and in this aim he has succeeded very well, though it has to be said that he has looked at his subject also from the standpoint of his own very orthodox Christianity, as he constantly refers to Old Testament conceptions as typical of Christ, in whom, he says, "all the covenants and all the signs meet." He acknowledges his great indebtedness to Robertson Smith's "The Religion of the Semites," and quotes frequently from such writers as Schultz, Oehler, and A. B. Davidson. There is in the book much that is instructive and admirably expressed, especially in the earlier chapters, which deal with the resemblances and differences between Yohvism and the neighbouring cults, the development of thought from monolatry to monotheism, and the significance of the ethical element in Hebrew religion as the secret of its survival. In reference to the latter he says: "Instead of the emotional and sometimes sensuous side of Semitic heathenism, which was so strongly accentuated by the worship of female deities, we have the higher and more wholesome ideal connected with the moral aspect of fatherhood—the father's claim to be honoured and served by his son, and the son's duty to obey and serve his father." But in abandoning the idea of the motherhood of God there was, we suggest, loss as well as gain.

UNDER the title of a *Memory and an Incentive* (London: A. C. Fifield), the Rev. J. Page Hopps has published some gleanings from the past, dealing especially with the great Sunday gatherings in the Floral Hall at Leicester in the six years 1880 to 1886, years which he describes as "my best, my happiest and most useful." The little book is buoyant with his own faith in the possibility of reaching the people if only the right methods are adopted. He sends it forth partly as the only memorial he cares to have and as a token for old friends, but also as an incentive to men who are still in the noontide of life, "indicating precisely the work that rational religionists might do." He closes on a note of some disappointment so far as

* Encyclopædia of Religion and Ethics. Edited by James Hastings, M.A., D.D. Vol. II. Arthur—Bunyan. Edinburgh, T. & T. Clark. Pp. xxii—901. 28s. net.

the prospects of work of this kind in London are concerned: "Though the results in London were very interesting, there were and are special difficulties, and it is only too evident that London lacks the religious fervour, the steadiness, the seriousness, and the sturdy fidelities of the Midlands and the North. But the need remains."

LITERARY NOTES.

"THE Letters of John Stuart Mill" will be issued by Messrs. Longmans, Green & Co., on Monday next. They have been edited by Mr. Hugh Elliot, who also furnishes an Introduction giving a brief sketch of Mill's life and character. In addition to this, Miss Mary Taylor, the niece of the late Miss Helen Taylor, contributes a short paper on Mill's private life. The book will have several portraits hitherto unpublished.

A LITTLE book by Mr. Walter Johnson, F.G.S., entitled "Battersea Park as a Centre for Nature-Study," will shortly appear. It attempts to show what a wealth of detail suitable for nature-study may be found in a London park. Trees, shrubs, and flowers are fully dealt with, but the wild life of this beautiful park by the river is also described, and insect-life has its separate section.

MR. HUGH DE SELINCOURT's study of "Oxford from Within," illustrated by the Japanese artist, Yoshio Markino, has just been published by Messrs. Chatto & Windus. Mr. Markino has himself written a book entitled "A Japanese Artist in London," which will be issued early next month by the same publishers.

DR. EILOART, formerly organising lecturer for the Poetry Recital Society, is compiling a book of verses "descriptive of or illustrating all the great humanitarian and brotherhood movements of our time." He believes that a reformer's anthology of ballads and poems is greatly needed, and that all progressive workers and public speakers will find it useful to have at hand a volume of this kind from which he may give effective quotations. Dr. Eiloart is himself an ardent reformer, a vegetarian, and a lover of the "simple life."

MESSRS. CONSTABLE will shortly publish the English edition of a series of essays dealing with the question of the introduction of an international language for the advancement of science. Such a language has been constructed by an international commission, which includes among its members many eminent scientists and scholars. The English edition is presented by Professor F. G. Donnan.

PUBLICATIONS RECEIVED.

From MR. H. R. ALLENSON:—Existence after Death implied by Science: by Jasper B. Hunt, M.A., B.D. 5s. net.

CAMBRIDGE UNIVERSITY PRESS:—Hungary in the Eighteenth Century: by H. W. F. Temperley, M.A. 7s. 6d. net.

MESSRS. CHATTO & WINDUS:—Oxford from Within: by Hugh de Selincourt. Illustrated by Yoshio Markino. 7s. 6d. net.

MESSRS. CONSTABLE & Co.:—The Professional Aunt: by Mrs. George Wemyss. 5s.

MESSRS. LONGMANS:—Education and Citizenship in India: by Leonard Alston. 4s. 6d. net.

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FOR THE CHILDREN.

AN APRIL CONVERSATION.

"HEIGHO!" sighed the spruce fir, as a hen blackbird flew with a startled shriek out of the branches. "Heigho! I did think she was going to choose me." "Choose you," snapped out the old holly, five yards away. "Why should you want her to choose you? You are fresh and young, and can bear flowers and fruit. Why should you be sighing for birds to build in you? If you were old and stormworn like me, it would be different. I have not borne a berry for twenty years, and I am so dry and sapless that the few leaves I manage to bear in a season soon shrivel and drop off. Nests, indeed! You don't know when you are well off."

"But I want to be useful in the spring-time," said the fir. "No one wants fir boughs except at Christmas; and even then no one cuts a branch off me if they can reach one from a holly. Besides, I love the birds to build in me. It is delightful to feel their tiny feet clasping my twigs; and when they keep coming every few minutes to bring rootlets and moss and bits of dry stick or grass to build with, I get so excited that all my sap tingles. Then, when the nests are finished, and the eggs laid and hatched, I like to think that the nests are cradles, and to rock them for the dear bird babies." "Rock them, indeed!" snapped out the holly; "it is the wind that rocks them, not you, you silly thing!" "Perhaps you are right," sighed the fir, "but when you feel your boughs swaying gently, with the nests held softly between them, it is hard to believe that the wind is doing it all."

"Perhaps you fancy that the flowers at your feet are of your making," said the taunting holly, "and that you painted the primroses yellow and the violets purple." The fir made no reply; she was not even listening to the holly, for all her attention was given to a pair of chaffinches which had begun to hop near to her, and appeared to be considering whether they would build in her or not. The fir stood motionless, and as once more her sap tingled with excited longing, she sent into the air a delicious piney fragrance. Soon the chaffinches hopped quite close; next they flew up into the tree, and had what looked like a good romp all over it. It was not a romp though, but a careful, if rapid, examination of the tree. Then the cock-chaffinch went up to a top bough and sang a little song. The hen, who, of course, understood bird language, could have told you that the words of the song were:—

"This tree will do, will do, will do." Then the pair flew off to look for building materials. "Now you may stop fussing, and rest content," said the holly, "those chaffinches mean business." "I know it," replied the fir, "but I am still anxious; there is that pied wagtail to be reckoned with." "What of her?" "Well, she has just begun a nest in the wall close to us, and she won't allow any other bird to have a nest near hers if she can prevent it. Here she comes. There will be a fine commotion when the chaffinches return." And commotion there was when, a minute later, the would-be settlers with the white-barred wings arrived, the hen bearing a scrap of moss in her bill. The wagtail darted upon them with shrill whistlings, and flapping her long black and white wings. Every time they approached the chosen bough she was after them, and upset them so much that they finally went to a distant tree and chose a fresh nesting place. The poor fir was deeply grieved, but could do nothing.

By and bye a pair of very tiny birds came to sit in the fir tree. The cock had a bright yellow head, with a dab of orange at the back of it, and his coat was a mixture of yellows, greens, and browns. The hen was like him, only her colours were less bright. These birds were hungry, and began to hunt among the fir needles for the small insects and spiders which are their usual food. Hope rose again for the fir. She knew that these were golden-crested wrens; also that they nearly always build in spruce firs. "Mrs. Holly," she whispered, "do you think the wagtail will object to these wrens as neighbours? They are so small, only three and a half inches long. Their sweet little song cannot disturb her. Do say if you think she will drive them away." "Of course she will," said the holly, "small as they are, they are big enough to eat insects, and Mrs. Wagtail wants them all for herself and Mr. Wagtail, and for the wagtail babies, when there are any. As for the wren's song, as you are pleased to call it, I should say it was a mere noise—such as a damp washleather makes when rubbed on a pane. The brown Jenny Wrens really can sing a bit, but there—any bundle of feathers that can make a sound is a sweet singer, according to you. You are idiotic about birds." "O dear, how prickly tempered Mrs. Holly is," sighed the fir; "but she is old and feeble, one must make excuses for her." Just then the wagtail came back. Her quick eye had detected the goldcrests from afar, and in a trice she was after them, dashing about and shouting "Chiz-zic! Chiz-zic!" The goldcrests fled in terror, and the fir tree saw them no more. She still kept eager watch for all the birds that came near, and many came. Bullfinches with glossy black heads and bright red cheeks; speckle-breasted thrushes, and more blackbirds with orange bills. But none of them built in her. At last the fir said to herself, "If I cannot have what I like, I will try to like what I have." She therefore occupied herself with watching the squirrels, the rabbits, and other animals that lived about her, and felt much more contented.

A few days later a joyful thing happened. A pair of ringdoves came to the tree and made a rude platform of sticks laid across

each other. This was not the kind of nest the fir had longed for, but she did not grumble; and when two eggs, very white, and nearly round, were laid in it, she was quite happy. When the mother dove sat on the eggs the father cooed softly to her, "Coo-roo-coo-coo." When she wanted to feed, or to fly about, he sat on the eggs. In due time there were two bird babies in the nest, and the fir tree loved them dearly.

EMILY NEWLING.

MEETINGS AND SOCIETIES.

THE MINISTERS' INSTITUTE.

ANNUAL GATHERING AT OXFORD.

THE Ministers' Institute held its eleventh session last week at Manchester College, Oxford, which had been kindly lent again for the occasion. The attendance was the largest in its history, and the interest in its proceedings was sustained keenly. Its object is to bring ministers together from their various posts for a few days of informal fellowship, to provide opportunities for mutual help and common worship, and to arrange addresses or conferences on pressing subjects affecting religious thought and life.

From all parts of England ministers assembled on Monday, April 11, and partook of a common meal. In the evening a communion service was held in the beautiful college chapel, being conducted by the Revs. Dr. Drummond and Joseph Wood. On the Tuesday morning service was taken by the Revs. W. J. Jupp and J. A. Pearson; it is hoped that Mr. Jupp will allow his sermon to be printed. A paper was read by the Rev. E. W. Lummis at the morning conference on "Was there a Common Non-Marcian Source of Matthew and Luke?" The afternoon being left free for sociability, some of the members accepted Dr. and Mrs. Carpenter's invitation to tea, others visited Dr. Drummond, and others again went out to Littlemore to call upon Prof. Upton. At five o'clock the members came together to hear the Rev. A. A. Charlesworth's paper on "The Theory of Punishment." It aroused an earnest debate, in which the following took part: the Revs. H. Shaen Solly (chairman), Dr. Mellor (opener), F. Summers, R. H. Bloor, and H. M. Livens. In the evening the Rev. Frank K. Freeston read a paper on "The Saint: Mediæval and Modern," the Rev. Joseph Wood being chairman.

The Wednesday chapel service was taken by the Revs. F. H. Vaughan and R. N. Cross. At the subsequent conference the Rev. A. L. Lilley gave an impressive address on "Christianity at the Cross Roads." Mr. Lilley's close personal relations with the late Father Tyrrell made his words especially helpful and his presence additionally grateful. The following joined in the discussion:—Revs. J. Harwood (chairman), W. H. Drummond (opener), E. W. Lummis, Dr. Drummond, J. M. Lloyd Thomas, R. K. Davis, A. A. Charlesworth, H. Rattray, W. Pickering, A. L. Smith, Dr. Thackray, W. J. Jupp, W. C. Hall, and Dr. Carpenter.

A new feature of the session was a steam launch excursion to Abingdon at the principal's kind invitation. Though the rain tried its hardest to damp the voyagers' spirits, it could not prevent the merriment of the company or diminish the joy of a friendly tea, after which there were visits to Abingdon's two famous churches.

The evening conference was introduced by the Rev. J. M. Lloyd Thomas in a paper on "The Function of the Church in the Training of Religious Habit." The Rev. W. J. Jupp, who presided, was followed by the Revs. R. P. Farley, J. Ruddie, F. K. Freeston, Dr. Mellor, A. A. Charlesworth, E. W. Lummis, and J. A. Pearson.

On the concluding morning Principal Carpenter took chapel prayers, and afterwards read a paper on "Salvation by Faith: a Study of Religion in the Far East."

Cordial votes of thanks were passed for the use of the college and the services of the organist. The following were elected as the new committee: Revs. Dr. Carpenter, A. A. Charlesworth, H. Gow, Jas. Harwood, E. W. Lummis, J. A. Pearson, and Joseph Wood. The Rev. Frank K. Freeston was re-elected secretary.

NATIONAL CONFERENCE.

A MEETING of the committee was held at the Church of the Messiah, Birmingham, on Thursday, the 14th inst. The President (Rev. H. E. Dawson, B.A.) was in the chair, and there were also present the Treasurer (Sir James W. Scott, Bart.), Revs. D. Agate, Dr. Carpenter, J. M. Connell, A. Dolphin, E. D. Priestley Evans, Alf. Hall, J. McDowell, W. W. C. Pope, H. D. Roberts, C. Roper, C. J. Street, J. M. Lloyd Thomas, Joseph Wood, Miss Lee, Messrs. W. Byng Kenrick, Jno. Lewis, T. Fletcher Robinson, Grosvenor Talbot, A. S. Thew, Gomer Thomas, J. C. Warren, J. Wigley, and the Hon. Secretary (Rev. Jas. Harwood). Apologies for absence had been received from Revs. J. A. Kelly, C. Peach, J. H. Weatherall, J. J. Wright, Messrs. H. P. Greg, Jno. Harrison, C. Sydney Jones and G. W. R. Wood.

Inter alia the following business was dealt with:—

A letter was read from the British and Foreign Unitarian Association cordially agreeing to continue the arrangements for the revision of the ministerial list in the Essex Hall Year Book; and also approving of the suggestion for the continuance of the joint committee on the lines laid down in the report of December 9, 1909.

Dr. W. Blake Odgers, K.C., was requested to represent the conference (with the President and Rev. Dr. Carpenter, previously appointed) at the meetings of the International Council in Berlin.

The Treasurer presented his accounts, and it was agreed that the usual annual statement be circulated.

The report of the conference between the Joint Committee of Representatives of the British and Foreign Unitarian Association and the National Conference and representatives of the Stipend Augmentation and Sustentation Funds was received and discussed at some length, but no decision regarding its recommendations was

taken pending another conference of the representatives.

The Committee on the Supply of Ministers presented, as requested, a scheme of reading, extending over three years, for lay workers on probation, who desire eventually to be admitted into the regular ministry. The scheme prescribes courses of reading in the Old and New Testaments for each year, and also in church history and philosophy, in which an alternative is offered, in such a way, however, that some work will be secured in each subject in the course of the triennial period. The subject of ministerial work and the preparation of sermons was also provided for. (Copies of the scheme may be obtained on application to the Secretary.)

The sub-committee on the circuit system presented its report, which, with some slight alterations, was accepted for reference to the district associations. The Rev. Joseph Wood kindly offered to confer on the subject with the committees of any of the associations who invited him to attend.

It was agreed that the ordinary meeting of the committee at Whitsuntide be omitted this year, and that in its place a special meeting be held in London on July 12, 13 or 14 (as may be found most convenient nearer the time).

LONDON SUNDAY SCHOOL SOCIETY.

SIXTEENTH MUSICAL FESTIVAL.

THIS event was held on Saturday, April 16, when a fair number gathered at Essex Hall in the afternoon to listen to the competition for the Society's banner and certificates. The competition was preceded for the first time by an optional sight singing test, for which three schools had entered, namely George's-row, Newington Green, and Highgate. An easy piece consisting of three verses had been composed by Mr. W. J. Noel especially for this test. The choirs taking part in it remained below and were sent for in turn. On entering the hall a copy of the words and music in both notations was handed to each member, and after the choir had taken its place on the platform two minutes were allowed for the members to look through the piece—the words had been supplied to them in advance. At the end of that time the chord was given and the choir sang through the piece.

This was followed by the usual competition, for which six schools had entered. They had been drawn to sing in the following order:—

(1) Unity, conductor Miss E. Harris; (2) George's-row, Miss A. Withall; (3) Newington-green, Mrs. Asquith Wooding; (4) Stepney, Miss E. Harris; (5) Highgate, Miss A. Withall; (6) Stamford-street, Miss M. Francis.

Each sang the "test piece," which on this occasion was "When Spring unlocks the flowers," and had been chosen by the adjudicator, Mr. L. C. Venables, and also a piece of its own selection.

After the choirs had sung their members were entertained to tea, while the adjudicator prepared his award. On reassembling at 6 p.m. the president, Mr. Ronald Bartram, took the chair, and at once called on Mr. Venables for his award.

Mr. Venables first dealt with the optional sight singing test, and congratulated the Society on adding this item to the programme, and the three choirs which had taken part in it on the very creditable performances which they had given. Each had done well, but he considered that, of the three, Newington-green had done the best, and awarded them the certificate. Dealing with the competition for the banner, Mr. Venables remarked that so level were the choirs that it had been by no means easy to place them, and that all had attained to such a degree of excellence that he thought it very likely that the bottom choir of this

year would have taken first place on the last occasion on which he had acted as adjudicator. In a very interesting award Mr. Venables dealt with each choir in turn, praising them for the points in which they had excelled and criticising their weaknesses. In the end he announced that Unity Church had been placed first, and awarded them the banner and first certificate. Newington-green were awarded the second certificate and Highgate were placed third, only one mark separating these two choirs.

A concert in which the united choirs, conducted by Miss Amy Withall, sang three-part-songs very well indeed, brought the day's proceedings to a close. In the course of the evening Mr. Bartram presented the youngest members of the winning choirs with the banner and certificates they had earned.

A hymn and benediction brought a very successful festival to a close.

EVESHAM.

OAT STREET CHAPEL.

WELCOMING THE REV. W. E. AND MRS. WILLIAMS.

A MEETING of the members of the Oat-street Chapel congregation was held in the school-room on Friday evening, April 15, for the purpose of welcoming the Rev. W. E. Williams and Mrs. Williams. There was a large attendance.

In opening the proceedings, Mr. Geoffrey New, as chairman of the congregation, said Mr. Williams had been with them for a few weeks, and they had come to acknowledge that they had been very wise in their selection of him as their new minister. There was a congregation which had a historical connection. They went back for a hundred and fifty years, and they thought they occupied a position of some importance in the town of Evesham, and perhaps through a wider district. It had always been their boast that amongst their congregation they had men of light and leading in the town. In welcoming Mr. Williams, they hoped that in starting his married life there he was beginning what would be a long, prosperous and happy career amongst them. On behalf of the congregation he offered Mr. and Mrs. Williams a most hearty welcome.

The Rev. Dr. Carpenter (Manchester College, Oxford) said that at Oxford Mr. Williams showed himself thoroughly appreciative of and devoted to the principles of freedom, truth and devotion. He (Dr. Carpenter) felt that there was about him a quality of religious life which was peculiarly suited to the ministry of their free churches. One sometimes heard expressions of surprise that in these days of enlightenment men were still found to take upon themselves the services of the Christian ministry. He was not going to enter now into a defence of that great calling; but it did appear to him that at this time, more perhaps than at any other in recent years, there was a greatness of opportunity, an opening of privilege, a capacity for usefulness such as their ministry had rarely enjoyed in former times. The barriers were breaking down around them in every direction; and they were slowly marching towards a time when it would be recognised that they were no longer theological outcasts, but belonged in the full sense to the great army of Christian warfare against superstition and ignorance, indifference, and sin. Dr. Carpenter went on to point out various ways in which representatives of different religious bodies were at the present time co-operating, mentioning among others the meetings of Mr. R. J. Campbell and the Progressive League at Oxford last Whitsuntide, a movement which he said they might hail with the hope that it was going to be the means of bringing the liberal forces out of the various denominations into a harmonious movement without the breaking of their old hereditary ties, recognising the good in each and joining with all in friendly union of religious purpose.

The Rev. L. P. Jacks (Professor of Philosophy at Manchester College and editor of the *Hibbert Journal*) also spoke a few words of welcome to his old friend Mr. Williams, remarking that whatever qualifications he had for the appointment, at the bottom of them all lay gifts of character which would endear him

personally to all, and upon that ground alone he ventured to predict a very happy and promising future for his ministry. He came to a place where the beauties of nature existed in a variety and richness which he did not think was surpassed in any part of the country; he was just the sort of man to respond to that influence and to derive from it not only enjoyment, but also strength and help for his spiritual work. Mr. Jacks added that even in Evesham there were such things as back streets and slums, and he felt that any man who occupied the pulpit at Oat-street would find in the back streets of Evesham enough to challenge all those humanitarian impulses and that desire for social work which formed so large a part of the mission and calling of the minister of religion nowadays.

The Rev. W. E. Williams, who had a hearty reception, thanked those present on behalf of himself and his wife for the welcome they had given them. He realised that there were tremendous difficulties and responsibilities in the ministry, but he was very proud to be a successor of the ministers of that church and one of the brethren of living ministers who represented the larger religious thought of to-day. The liberal religion of to-day had in it the key of the future; and whatever difficulties and troubles he might meet with he would always be buoyed up by the thought that he was working very humbly side by side with some of the greatest men of to-day, men who had most vividly realised the love of God in their own souls.

The Rev. W. G. Tarrant (Wandsworth) and the Rev. Rudolf Davis also spoke a few words, the latter offering to Mr. Williams a welcome from the ministers of the district. The speeches concluded with a vote of thanks to the friends who had come from a distance, proposed by Mr. A. H. Martin.

THEODORE PARKER CENTENARY.

MEMORIAL addresses have been given this month by Mr. E. Capleton, at Forest-gate, Ditchling, and East Ham Branch of the Progressive League. In May he will hold celebrations at Stepney, Clapton Adult School, and the Progressive League branches at Islington and Bromley.

In connection with the celebration of the centenary the following letter by Mr. Ion Pritchard has been widely circulated on behalf of the Sunday School Association.

"My committee have asked me to call your attention to this anniversary, and would be glad to know that the opportunity will not be lost of making known to your scholars the life and work of one of our foremost teachers and saints.

"A service of song, 'Faithful and True,' was prepared a short time ago and is published by the Association, which I would suggest may fittingly be used to celebrate the event. The life story as told therein by the late Marian Pritchard furnishes a very interesting address for young people.

"I may further inform you that due to the action of a large church organisation a day is being set apart by many Sunday schools in various lands to celebrate as a 'World's Sunday School Day.' The day fixed is May 22.

"It may fall in with your arrangements to combine the two celebrations, making the Theodore Parker Commemoration the service for the day."

THE SOCIAL MOVEMENT.

THE LABOUR EXCHANGES.

THE current issue of the Board of Trade *Labour Gazette* furnishes detailed returns of the work done by the Labour Exchanges since their inauguration. Although it is too early to come to definite conclusions about the utility of the new institutions, it is interesting to note that the returns for March are a great improvement upon those for February. The number of situations offered by employers increased from 21,193 to 29,704; the number of places filled rose from 12,628 to 20,395, or to put it otherwise the proportion of places filled rose from 60 to 69 per cent. of those offered.

A perusal of the whole returns leaves the impression that for some classes of work a shortage of suitable labour exists. For instance, 75 per cent. of the men's places were filled, and only 53 per cent. of the women's found suitable applicants. To give a concrete example, in the dressmaking trades only 369 vacancies were filled out of 1,411 notified. On the other hand, the labour market is glutted with untrained applicants for (outdoor) domestic service.

* * *

Considering the work of the Exchanges as regards their effectiveness in particular districts, Glasgow appears to carry off the palm. During the month of March, 3,010 places were filled out of 3,328 notified by employers. This splendid result is no doubt to be attributed to the whole-hearted support given by the municipality, which insisted on engaging certain classes of labour only through the exchanges, and which gave them a free advertisement in all the corporation trams. The example of this enlightened municipality may surely be followed by others, who desire to see a useful social experiment given every chance of success.

* * *

The Leeds Labour Exchange, we learn from other sources, is specially active in its efforts to deal with boy and girl labour. It recognises that it is not sufficient to take merely such boys and girls as have determination enough to place their names on the register, and then, having found them situations, leave them to look after themselves. The manager of the Exchange, Mr. F. Keeling, has put himself in close touch with the education authority, and through that with the headmasters and mistresses of the elementary schools. He is also enlisting a band of visitors who will help him specially on two points: (1) To assist boys and girls to make a wise choice of a career, and (2) to see that those for whom places have been found make the best use of the opportunities which are afforded them when they commence. This last is of the utmost importance. Boys and girls need to be encouraged to stick to their places and overcome initial difficulties. They need also to be induced to use wisely their leisure time by attending continuation classes, and by associating themselves with some club or brigade. This opens a wide field for the personal service of the volunteer.

* * *

According to a recently issued report on the condition of children in receipt of various forms of poor-law relief in England and Wales, the total number of children (*i.e.*, persons under 16) in receipt of poor law relief on January 1, 1907, was 234,004, inclusive of a small number relieved in the casual wards. Of these children the insane, a class which is rapidly increasing, numbered 2,086. More than one-third of these belong to the metropolis. By far the largest class of poor-law children is that on outdoor relief. In January, 1907, these numbered 171,497 out of 231,918, or nearly 74 per cent. of the whole.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the office on Wednesday, except in the case of meetings held too late in the week to make this possible.

Banbridge: Presentation to Rev. E. and Mrs. Lockett.—The annual soirée of the First Presbyterian (non-subscribing) Congregation was held on Wednesday in last week, and was largely attended. Encouraging reports were read on the year's work in connection with the church and associated institutions by Mr. S. Bell (hon. secretary), Mr. John Smyth, M.A. (Sunday-school superintendent), and Mr. W. Hutton (master of the day school, and secretary of the Band of Hope). During the evening the minister (Rev. Edgar Lockett) was presented with a purse of gold as a token of the congregation's esteem for and appreciation of his work amongst them. Mr. R. Webster

Gloss, LL.B., in making the presentation, said that Mr. Lockett had been with them for some four years, and during that time he had gained the affection of one after another of his congregation, until now he and Mrs. Lockett had endeared themselves to them all. In all phases of his ministerial life in Banbridge—whether in the pulpit, by the bedside of the dying, or the grave of the dead—Mr. Lockett had shown himself a kindly Christian gentleman, a minister of whom their church had reason to be proud, and of whom they were undoubtedly fond. Mr. Lockett might take that as a perfectly genuine expression of the feeling entertained in regard to him. He had great pleasure in handing Mr. Lockett this purse on behalf of the congregation, and asking him to accept it as a small token of regard which by no means fully expressed their esteem for him and his work amongst them. Mr. S. Bell also spoke, and wished to completely identify himself with what had been said. Mr. Lockett, who was completely taken by surprise, briefly returned thanks. He did not, he said, deserve the praise which had been lavished upon him. He had been very happy since he came to Banbridge nearly four years ago, and the greatest trouble he had experienced had come to him from the consciousness that he had not been able to do as much for their church as he wished; but their kindness, and the feeling that he possessed their united and cordial support, encouraged him to hope that they might do even better in the future.

Glossop: Fitzalan-street Church.—A very successful bazaar was held in the school-rooms on Thursday, Friday, and Saturday, April 14 to 16. The object was to secure funds for the purchase of a new organ for the church. The ladies had made abundant preparations, and Mrs. Herbert Partington and Mrs. Isaac Jackson, with their customary generosity, furnished stalls of their own. On Thursday Mr. Edgar Dawson, of Manor House, Hollingworth, presided. The prayer was offered by the Rev. W. L. Spooner, Primitive Methodist, and the opener was Herbert Partington, Esq., J.P., Talbot House. He acted as substitute for his father, E. Partington, Esq., J.P., Easton, and on his behalf gave a cheque of £100 to the funds, and presented another cheque of £100 as a donation from his mother. A cheque of £50 was also handed in on behalf of Isaac Jackson, Esq., Holly Mount. On Friday the chair was occupied by Mrs. R. Moss, of Charlesworth, and the opener was Mrs. G. S. Ollerenshaw, Mere Hall, Knutsford, a former generous member of the congregation. On Saturday the chair was taken by the Rev. B. C. Constable, former secretary and president of the East Cheshire Christian Union, and prayer was offered by the Rev. F. H. Dennis. Mrs. Taylor, on her brother's behalf, gave a donation, bringing the receipts up to £500. The state of the cotton trade militated against the success of the bazaar, and the terrific thunderstorm which burst over the district between four and five in the afternoon, bringing complete darkness for an hour, and heavy rain during the rest of the evening, spoiled to a certain extent the "takings" on Saturday. The total receipts are over £565, and the net profits will not fall short of £550.

London Boys' Own Brigade.—**Gymnastic Competition.**—A very handsome challenge shield has recently been presented to the Council of the Boys' Own Brigade by Mr. Ian Pritchard, the president, in memory of his sister, who took the most intimate interest in the movement from the outset. The competition took place on Tuesday, April 19, at Blackfriars Mission, and teams were present from the following companies:—No. 1 Blackfriars, No. 3 Mansford-street, No. 4 Essex Church, and No. 5, George's-row; Mr. Richard Oram acting as judge. The competition was a very close one, the marks out of a possible 1,000 being as follows:—No. 3, Mansford-street 793, No. 1 Blackfriars 785, No. 4 Essex Church 727, No. 5 George's-row 676, and the Marian Pritchard Memorial Shield was therefore presented by Mr. A. A. Tayler, president of the Laymen's Club, to the Mansford-street company.

Newcastle-under-Lyme.—Major Cecil Wedgwood, D.S.O., the first Mayor of Stoke-on-Trent, the new city of the Midlands, is a member of the old Unitarian chapel at Newcastle-under-Lyme, with which so many members of his family have been associated.

Oldham: North Cheshire Unitarian Sunday School Union.—The annual conversazione of the Union was held at Oldham on Saturday last. Prior to tea a meeting of the musical committee was held to make arrangements for the musical festival in October. After tea, at which over 100 were present, a meeting of the general committee was held, presided over by Mr. Wm. Woolley, the president. At the evening gathering about 150 persons were present. The President again took the chair, being supported by the vice-president, Rev. H. Bodell Smith; the hon. secretary, Mr. Albert Slater; Mr. H. J. Broadbent, a representative from the Manchester District Sunday School Association; and Mr. J. Chadderton, a representative from the Bolton District S.S. Union. The two latter gentlemen, after receiving a hearty welcome from the President, gave interesting addresses on Sunday-school work. The other ministers present included Revs. H. E. Dowson, B.A., J. S. Burgess, W. S. McLauchlan, M.A., Geo. Evans, M.A., and J. Barron.

Pontypridd.—Last Sunday morning Councillor Peter Wright, of Newport (Mon.), addressed the Brotherhood on "The Progress of Mankind." Being himself a fine specimen of self-culture—both physically and mentally—he left a deep impression on the large audience that came to hear him. On Thursday, Mr. W. H. Fiddian gave the second of his series of lantern lectures. The subject of the first one was "An Hour with the Microscope." This time it was "Charles Dickens." They are proving to be both interesting and instructive.

Poole.—Last Monday evening an organ recital was given in the Unitarian Church, Hill-street, by Mr. Allan Biggs, L.R.A.M., F.R.C.O., of Bournemouth, in connection with the reopening of the organ after a thorough cleaning and renovation. There were few vacant seats in the church, and the audience, which included several organists from other places of worship, greatly appreciated Mr. Allan Biggs' brilliant and beautiful rendering of his programme. This included Handel's Cuckoo and Nightingale, Dvorak's Largo in D flat, Bach's Three Choral Preludes and Prelude and Fugue in A minor, and Widor's Scherzo and Toccata. Mr. H. J. Travers contributed two fine tenor solos: "The Soft Southern Breeze," and "Comfort Ye." The organ was originally built about forty years ago at a cost of £1,000, and presented to the recently erected church by the late Mr. Pike.

Stratford.—A combined parade of the Boy Scouts and the 3rd Company of the Boys' Own Brigade, of Mansford-street, was held last Sunday morning. The service was conducted by the Rev. John Ellis, who gave an address on "Character, the Test of Religion." The Scouts accompanied the Brigade part of their way back to Mansford-street. A united parade has been arranged between the Scouts and Boys' Own Brigade (3rd company) to take place on the first Sunday in June, at Mansford-street Church, at 11 a.m.

Todmorden.—On Tuesday last, April 19, the fifth annual social gathering of the Todmorden Sunday School Union Bible Class was held in the United Methodist school, Bridge-street. Representatives of five different denominations were present: Mr. Thomas Ormerod, United Methodist, presided, and Mr. W. Snowden (Baptist) presented the teacher, Rev. Arthur W. Fox, M.A., with a copy of Swete's edition of the "Septuagint." The rest of the evening was spent in happy social intercourse, and many kind things were said of the benefit of the class.

NOTES AND JOTTINGS.

THE annual report of the Garden Cities and Town Planning Association shows that the Garden City scheme is being extended to various parts of Great Britain, and that the idea is taking root in various countries on the Continent. "The past year," says the report, "will long be remembered as marking one of the most important epochs in the history of the Garden Cities and Town Planning movement by reason of the passing of Mr. John Burns's Housing and Town Planning Act, and the incorporation into law of some of the principles for which we have worked during the existence of our association."

THE Workmen's Temperance League at Heckington (Lincolnshire), though it is only two months old, is making steady progress, and the membership is now 236. This is extraordinary when the size of the village is taken into account. Branch leagues have now been formed at Swineshead, Helpringham, Billingham, Sutton-on-Sea, Boston, and North Somercotes, and there is every sign of continued expansion. William Hall, the Heckington shoemaker, and William Bradley, his friend, remain the leading spirits. They recently addressed a mass meeting of a thousand working men at Derby.

MR. GEORGE RENWICK, an American, has recently been giving his impressions of the women M.P.'s in Finland to a Canadian paper. "It is interesting to know," he says, "that opinion in Finland is unanimously in favour of the woman M.P. No one has a word to say against her; all, in fact, are loud in her praises. 'She does not belong to the talking party!' said a member of the Diet to me with just a suspicion of a smile. No, they are earnest and determined workers. When visiting the Diet, a stranger from the West is naturally interested in the woman M.P. As I entered the house for the first time a mere girl, dressed—and not too well dressed—as a domestic servant would be in this country, entered the hall. Clear-featured, with the light hair and blue eyes of the northland, and a chin which denoted determination, she was, I learned, a member for a northern constituency. Following her came a buxom dame, a Mrs. AlaKulju, a peasant's wife, such as one would meet by the score carrying loads in the market place. But in knowledge, in determination, in speech, and in patriotism, she was the embodiment of a sturdy peasant life, without which a nation cannot live, and well fitted to help in ruling and guiding a nation."

THE road to perfect health, according to Mr. Upton Sinclair, who has a suggestive article on the subject in the *Contemporary Review*, is an occasional fast. Since the year when he wrote "The Jungle" he has been trying experiments, it appears, with a view to getting himself into a good state of health, and the result is that he regards periodical fasting as Nature's own remedy for almost every ailment under the sun. This sounds rather drastic, and will not commend itself to those who have a good appetite. We have Mr. Sinclair's word for it, however, that "it is the only remedy which is based upon an understanding of the fundamental nature of disease. And I believe that when the glad tidings of its miracles have reached the people," he says, "it will lead to the throwing of 90 per cent. of our present *materia medica* into the waste-basket."

MR. A. C. BENSON, writing in the *Quiver* on "The Future of the Race," speaks cheerfully of the inevitable coming of Socialism, "but Socialism of a kind which I should welcome with all my heart and soul. Not a violent disruption of existing social arrangements, and still less a wholesale confiscation; but a gradual levelling up and levelling down."

HE goes on to speak of the rivalry between the civilised nations of Europe, the outcome of which it is so difficult to foretell, and points out that "the chief cause of national misunderstandings, apart from temperament, is a difference of language. The adoption of some one common form of European speech, taught throughout the schools of Europe, would be a better peacemaker than a thousand treaties."

THIS is an idea which enthusiastic Esperantists are always trying to bring before the public. The difficulty is that language is a thing of slow growth, and unless rooted in the soil is not likely to bear rich fruit, though there is a simplicity and definiteness about Esperanto and similar artificial languages which should prove attractive to the average schoolboy.

THE building of the world's "Temple of Peace" (says the *Westminster Gazette*) goes

on apace. The foundations—a difficult undertaking at The Hague—are now complete, being 25ft. deep. Few beyond American and Dutch appear to interest themselves in the growth of this wonderful building, to which all nations are contributing. The gifts from Norway, Sweden, and Denmark are already in their place, for the base of the palace is faced with Norwegian granite. Danish granite is built into the side walls and terraces, and the Swedish granite finds a place in the balustrades of the terrace. America, already to the fore with Mr. Carnegie's gift, is sending some special statuary. France will contribute the Gobelin tapestries for the great Arbitration Chamber. The great iron gateway enclosing the grounds is to be the gift of Germany.

JAPAN is decorating the "Hall of the Council of Administration" with embroidered silk hangings of great value. Belgium makes the bronze and iron door for the chief entrance. The South American States are sending gifts of precious woods; and Austria is supplying the bronze and crystal chandeliers. Holland contributes some of the famous F. Bol paintings. The Czar of Russia is presenting a vase 6 ft. in height of jasper and gold, and China is sending two beautiful cloisonné vases. One of the most characteristic and unique gifts is that from the Argentine Government. It is a replica of the huge crucifix erected in the Andes, on the confines of Chili and Argentina, "at the conclusion of the treaty of peace between the countries as a symbol that the Prince of Peace would reign henceforth instead of the god of war." The "Temple of Peace" will be almost square, with a grand tower some 266 ft. high.

THE spring number of "Bird Notes and News," the first of a new volume, contains Part 1 of "The Story of Bird Protection in Britain." It is curious to note that the first general law on this subject was enacted in the time of Henry VIII., and that from 1534 to 1869 there was practically no legislation dealing with wild birds as apart from game. It is also notable that the protection of eggs was keener in old times than it is now; the Tudor Act made the penalty for taking eggs of wild-fowl heavier than that for taking the birds themselves; while the Wild Fowl Act of 1869 left them entirely unprotected. Even to-day England differs from most Continental countries by leaving all eggs entirely to the discretion of County Councils, with dire results where these bodies are inactive. "Bird Notes" is published by the Royal Society for the Protection of Birds, 23, Queen Anne's-gate, S.W.

PRIMROSE DAY might reasonably be associated with the name of Charles Darwin rather than with Lord Beaconsfield, for, as the *Westminster Gazette* points out, it was by prolonged research into the fertilisation of primroses that Darwin achieved some of his most important discoveries. Like Beaconsfield, too, he died on April 19, having survived the politician by a year. One dislikes to be reminded that this sweet spring flower is associated with ill-luck. Shakespeare, however, makes it a funeral flower for youth, and in East Anglia and the western counties it is thought exceedingly unlucky to take less than a handful into a farmer's house.

A NEW edition of Mr. Henry Salt's little book, "Animals' Rights," has been issued, price threepence, by Messrs. Bell and Sons. Since its first publication in 1892 the rights of animals have continued to be the subject of much discussion and controversy, and we are gradually coming to realise with Mr. Frederic Harrison that "Man's morality towards the lower animals is a vital and indeed fundamental part of his morality towards his fellow-men."

WE have also received from the Humanitarian League a pamphlet on "The Caging of Birds," by the hon. secretary and chairman, Mr. Ernest Bell, and a short account of the "Anti-Bearing Rein Movement," by the same writer.

MEETINGS OF THE DOMESTIC MISSION CONFERENCE LONDON, APRIL 26, 27, and 28, 1910, at the BLACKFRIARS MISSION and STAMFORD STREET CHAPEL, S.E.

TUESDAY, APRIL 26.

7.30 p.m.—Religious Service.

Conducted by Rev. T. LLOYD JONES.
Address by Rev. J. ESTLIN CARPENTER,
M.A., D.Litt., D.D.

WEDNESDAY, APRIL 27.

10 a.m.—Religious Service.

Conducted by Rev. W. J. JUPP.

10.30 a.m.—Conference.

Mr. W. BYNG KENRICK in the Chair.
Principal J. ESTLIN CARPENTER, M.A.,
D.Litt., and Rev. CANON HORSLEY,
Mayor of Southwark, on "The Train-
ing of the Social Worker."

2.30 p.m.—Conference.

Mr. G. H. LEIGH in the Chair.
Addresses by Dr. C. S. LOCH, Prof.

Admission to the meetings is free, and all who are interested are invited to attend. All the meetings will be open for discussion.

Full particulars with regard to the various sessions and the arrangements made for the convenience of visitors will be sent to any who are interested, on application to the Secretaries: Rev. JOHN C. BALLANTYNE, 25, Wansey-street, Walworth, London, S.E.; Rev. R. P. FARLEY, B.A., 11, Algernon-road, Kilburn, N.W.

E. J. URWICK, M.A., and Mrs. WILLEY,
on "The Call for Voluntary Service."

7 p.m.—Public Meeting.

Rev. J. M. LLOYD THOMAS in the Chair.
Address by Mrs. SIDNEY WEBB, D.Litt.,
on "Social Workers and Poor Law
Reform."

THURSDAY, APRIL 28.

10 a.m.—Religious Service.

Conducted by Rev. A. W. TIMMIS.

10.30 a.m.—Conference.

Rev. HENRY GOW, B.A., in the Chair.
Addresses by Rev. J. L. HAIGH, Rev.
W. J. BISHOP, and others on "The
Future of Our Missions."

1 p.m.—Concluding Address by the Rev.
F. K. FREESTON.

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